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THE CHURCH PAPER.

We can not too often and too strongly emphasize the importance of the church giving its undivided support to the church paper. Whatever differences of opinion may exist on matters of mere expediences, on this one thing the whole church should be united: The dissemination of its own literature, and especially the church paper. The price of the BRETHREN EVANGELIST has been reduced to one dollar with the hope that this would bring it within reach of even the poorest. New subscriptions have been added but many of the old ones have so far failed to renew. We again urge pastors everywhere to present the matter to their people, and encourage in every possible way the support of the paper. Let there be one united effort to swell the list to 3000 by April 1. Dr. J. M. Buckley of the *Christian Advocate* very truthfully says: "The religious paper should be among the very last things to be given up on the score of greater economy. An essential adjunct of a Christian home disappears when the religious paper is surrendered. If it is at all possible, let the weekly visits of the paper continue without interruption." The value of a church paper is known to all denominations and those who have failed to give such a paper proper support have suffered loss in more than one way. The following paragraph from a report given by the *Outlook* of the meeting of the Boston Unitarian Club is of interest and to the point:

The address of Mr. Cuckson was an earnest plea in behalf of the denomination of which he is a distinguished leader. Two points of his address we will mention here. One is his appeal for denominational propaganda, and the other his plea for schools for Unitarian children. He refers to a belief that the official papers of other denominations are read more widely than the Unitarian papers, and urges that something be done to give them a better support and a wider reading. He says that it has been resolved that the sum of \$20,000 should be raised for improving the "*Christian Register*" and extending its circulation; that this sum will be placed in the hands of trustees who will see that it is applied in ways conducive to the diffusion of the Unitarian Christianity. He

also pleads earnestly for denominational schools, and affirms that "it is no exaggeration to say that in the last few years we have lost hundreds of young men and women, the hope and promise of our churches, who are sent outside their own religious body to seek educational advantages which ought to have been provided for them by their own household of faith."

WOULD THAT IT WERE SO.

Brother Howard Miller in a late number of the *Gospel Messenger* says that recently he overheard a conversation in which the remark was made that if all the world were "Dunkers" there would be no progress. With this statement Brother Miller can not agree, and in a short article, gives, what in his opinion would be the state of affairs or the real condition of the world if all the people were "Dunkers." Among the things that would be and the things that would not be, he mentions the following:

There would not be a drunkard in the land. There would not be a court or lawyer on the earth, for the reason that there would be no legislation outside of the Book for a legal fraternity to squabble over. There would be no jails and none to fill them if they existed. Not a soldier would be found anywhere, and it would be as safe in the heart of the city as in the field. Not a policeman, a court of magistrates, or a person needing restraint for crime, would be seen anywhere. Not a beggar would be seen on the street corner, and no child would cry for food or need shoes in cold weather. There would not be an idler in all the earth. Neither murder nor crime would fill the pages of our periodicals and not a lock on a door would be needed, for there would be none to steal.

It is to be acknowledged that if all the world were "Dunkers," the condition of human society would be far more desirable than it now is. Indeed the world would be so much better, that it does not seem proper even to institute a comparison. Every right minded man would rather have all the world "Dunkers" than have it as it now is. But the same may be said of any Protestant church whatever its name. In our judgment Brother Miller has very largely overdrawn the picture and gone to the opposite extreme. It is a question whether if all the world were "Dunkers" the condition of human society would be as healthy as Brother Miller would have us believe. Let us look into the matter. What we say is said in all kindness and with due respect to the people known as "Dunkers." If all the world were "Dunkers," would there really be no drunkards? We have personal knowledge of not a few who belong to that class known as drunkards; others who sign petitions for license to sell liquor; still others, and among them bishops, who refuse

to put their name on a remonstrance paper because of personal friends among dealers in the accursed "stuff." No courts and no lawyers? Indeed! Instances are numerous where the power of the law has been invoked, and that too, by one member of the "Dunkard" fraternity against another. So too have the courts been appealed to for protection. Less than one year ago a prominent "Dunkard" entered suit against a bishop for \$10,000 damages. No locks needed? Do not be too sure about that. Within the memory of men still living locks have been used by a certain element in the "Dunker" fraternity for the purpose of depriving a certain other element in the same fraternity from the use of church houses to which the latter had a legal and a moral right. No crime? No impurity? We have personal knowledge of several "Dunkers" now lodged in jail, and one a member of a very prominent family, awaiting the execution of the sentence of death for the crime of deliberately murdering his sweetheart. And what of others who held positions of trust in the church, bishops, president of schools, etc. Have not some of them fallen? Modesty forbids the mention of any names, nor is it necessary, for the ordinarily intelligent "Dunker" can easily refresh his memory on this point. Now if these things be true of a body containing a membership of 60,000, what would be the state of affairs if the organization numbered several hundred millions? To sum it all up in a few words, if all the world were "Dunkers" we would want the government run pretty much on the same plan as it is now run; some exceptions of course.

Brother Miller has made the blunder of using the word "Dunker" as a synonym for "Christian." If all the world were "Christian," then indeed we could accept Brother Miller's conclusions. But unfortunately all "Dunkers" are not Christians, and we are by no means persuaded that all Christians are "Dunkers."

NOW READY.

A little less than a year ago there was published in this paper a series of articles on the "Philosophy of the Ordinances" by J. L. Gillin. The articles met with almost universal approval throughout the entire brotherhood. Soon after their publication announcement was made that as early as possible the papers would be published in pamphlet form. In response to a growing demand to have these articles